

Bro. Brown—I have supplied the church in this place since July 8; and though under circumstances somewhat peculiar, the Lord has been present to bless, and has given some tokens of good. Our meetings have been increasingly interesting and solemn; and many of the church have been revived and blessed, and some have sought and found the Lord. At our third meeting the last Sabbath in July, six arose for prayer; and last Sabbath the number was increased, who came forward to the altar, deeply oppressed with a sense of guilt; and some found peace by believing in Christ, as a present Saviour. May the good work be carried on, and scores be born into the kingdom of the Redeemer.

I write, however, not only to record the goodness of the Lord, as above related, but to invite attention to the Academic School in this village, under the care of brother GARDNER RICE, a graduate of Middletown College. At the last session of the New England Conference, a Committee were appointed to examine the School, at the close of the present term, which is near, who will doubtless report its state, and its claims to public patronage. Its location, and the advantages to be enjoyed, are certainly such as to commend it to the attention of those who wish to place their sons or daughters at an institution of the kind. And it is a consideration not among the least to recommend the School, as one most suitable at which to place youth, that for good morals, this town is not excelled, if equaled, by any with which I am acquainted.

The examination is to take place next week, on Friday; and after a vacation of two weeks, the fall term will commence.

Yours respectfully, J. FILLMORE.
Holliston, Aug. 10.

FOR ZION'S HERALD. RUM-SELLERS IN THE CHURCH.

It is a matter of complaint among the friends of temperance, that their cause in many places does not advance so rapidly as they had fondly anticipated. Who can wonder that it does not? The church has come forward, and declared herself the friend of the cause. She has lent her pulpit for the promulgation of temperance doctrines. She has encouraged her ministers to proclaim them. She has denounced intemperance in all its multiplied forms; but still, permits the rum-seller to lie his head upon her bosom. His name stands upon her books. He kneels at her altars, partakes of her holy ordinances, and with the price of his brother's blood, supports her institutions. She frowns upon his base traffic, in her theory, but smiles upon it in her practice. With inconsistency like this among its friends, who can expect the temperance cause to prosper? How can the church weep over the drunkard and his wretched family, while she smiles upon, and extends the hand of fellowship to him, and his destroyer? Must not the drunkard scoff to see such crocodile tears? How can she train up her children to abstinence, while she embraces the vender in her arms, and virtually acknowledges his right to sell the liquid fire?

But professing rum-sellers are fine men, excellent citizens, and vital, generous supporters of our church. So was Arnold a fine soldier, but he was a traitor. Did not the blackness of his treacherous and unpatriotic communications with the Lion of the east cast a deepening gloom over all the other parts of his character? So, in my view, does this heaven-displeasing traffic throw the darkness of midnight over the whole man. Miserable indeed, is this plea, set up in behalf of the retailer. It proceeds from a false regard for a few, indulged in at the expense of the many. Because a few members' feelings are not to be injured by inflicting deserved excommunication, the whole community must suffer. This is the principle of the plea. Let the church take right ground. Let her determine to shut the vender out of her communion, and thus wipe a deep stain from her character. In this case, if rum-sellers are Christians, rather than lose the immunities of the church, they will cease to traffic, and follow a more consistent business, and God will bless them. If they are not, they will of course suffer excommunication, and the Christian church will be as much better off without them, as the American army was without Arnold. This done, the genius of temperance can brace on his armor and go forth anew to the combat. "Conquering and to conquer," may be his motto, until the wide earth shall present all her sons at his feet, pledged to total abstinence from all that intoxicates. Amen, and Amen.

FOR ZION'S HERALD.

MR. EDITOR—I was directed by the New Hampshire Annual Conference to furnish you the accompanying reports, which were adopted by that body at its last session, accompanied with a request for their publication in the Herald. Respectfully,

Barre, Vt., Aug. 1837.

N. B. Will the editors of the Christian Advocate and Journal copy these reports, from the Herald, into that paper, and oblige

REPORT ON TEMPERANCE.

The Committee to whom was referred the subject of Temperance, after deliberating as they have had opportunity, unite in presenting the following Report: Such is the advanced state of the public sentiment on this subject, that your Committee did not deem it needful at this time to enter into a detailed description of all the enormities and complicated evils, resulting from intemperance. It is with sensations of pleasure, that in a report on this subject, they can stand on a higher stand, and speak in a bolder tone, than could have been done in earlier days without giving great offence. Your committee are of opinion that, although it is far more extraordinary that the temperance reformation should have attained its present state of success, than that it should now progress to complete and universal victory; there is yet great danger of defeat. This danger arises, not so much from the avowed enemies of the cause, as from her pretended or inactive friends.

The subject should still be kept before the public. The ministers of Christ, as the guardians of public morals, are under a solemn obligation to speak out, in unequivocal sentiments, on all moral questions, both in their individual and associated capacity. Therefore, your committee would strongly recommend to the members of this Conference, as well as to our people generally, renewed and untiring exertions in the glorious cause. Much good has already been done in the community by temperance societies. Much, however, remains to be done. There are yet thousands within the bounds of our field of labor who are far gone in the road to ruin, by the free use of intoxicating drinks; thousands more who taste of the cup occasionally, have commenced their downward course; while others, who touch not, taste not, and handle not the poisonous cup, are nevertheless, by standing aloof from temperance operations, and perhaps speaking lightly of temperance societies, strengthening the hands of evil doers, and preventing the spread of temperance principles.

We have also feared that other moral questions might so occupy our attention, as to cause us, who already subscribe to temperance principles, to relax our efforts in carrying forward this great enterprise.

Every benevolent cause claims our attention and labors. While we have many irons in the fire, let us be careful that none of them burn. There is one point connected with this subject which we should not neglect. Many who have long since abandoned the use of the strong drink, still use strong beer, wine, and cider, which contain the same poison, viz., alcohol. We are well convinced that the success of our cause cannot be complete, until these also are

given up. Why is it more innocent to use alcohol manufactured from apples or grapes, than from molasses or grain? It is alcohol, a poison, a destroyer still. God only knows how many who have abandoned the use of distilled liquors, are still making sons of themselves, by the use of cider; and every man who habitually uses it as a drink, not only endangers himself, but gives support to those who use it to intoxication.

In order to secure harmonious efforts among ourselves, and also to furnish a guide to our people in their operations, your committee would present the following resolutions:—

Resolved, 1st. That cold water is the only natural beverage provided by our Creator; a habitual use of any drinks, whether distilled or fermented, is injurious to the physical, intellectual, and moral constitution of man.

Resolved, 2dly. That a common use of any quantity of intoxicating drinks, is a moral evil, and inconsistent with our characters and obligations as Christians.

Resolved, 3dly. That we highly recommend to all our members, both in full connection and on trial, to abstain from all that can intoxicate.

Resolved, 4thly. That should we be appointed to a place where there is no temperance society, upon the principle of total abstinence, we will use our influence to have one formed.

All of which is respectfully submitted.

SAMUEL HOYT, } Committee.
SAMUEL NORRIS, }
JAMES G. SMITH, }

* The other two will be published consecutively.

FOR ZION'S HERALD.

On reading Bro. Merrill's letter to Dr. Fisk, I noticed a mistake in relation to the doings of the N. H. Conference, on the subject of abolition. At the Portsmouth Conference, when Bishop Doane left the chair, instead of the Conference appointing their own chairman, the Bishop appointed the chairman himself. The facts are these. After the Report of the committee on slavery had been read, and the resolution appended to that report, declaring "that the holding and treating the human species as property, was not only a sin against God, but a violation of the rights of humanity," the Bishop stated that he could not put that resolution to vote. The whole subject was at a stand for a few moments; but, as the Conference was desirous for an action on the Report, it was moved, that the Conference go into a committee of the whole on that subject, (having previously been informed by the Bishop we could do so) whereupon the President called a brother to take the chair, as usual in legislative bodies, and in that capacity, the Report and resolutions were passed and adopted. I perfectly well recollect the circumstances of that transaction, being the mover of the resolution to go into a committee of the whole on that subject.

Yours, &c. SAMUEL KELLEY.
Montpelier, Vt. Aug. 7, 1837.

FOREIGN AND ABORIGINAL MISSIONS OF THE METHODIST EPISCOPAL CHURCH.

11. Our last report gave information that an attempt had been made to establish missions among the Winnebagoes, and other tribes who inhabit the prairies on the upper Mississippi. This mission has been prosecuted with much vigor the past year. The Rev. Alfred Brunson, a member of the Pittsburgh Conference, having been appointed to the superintendence of this mission, in the early part of last year, removed his family to Prairie du Chien, that he might be in the midst of his work. Openings are presented for the missionaries among the Winnebagoes, the Chippewas, and the Sioux. The Rev. Alfred Brunson, who is now in the Indian country, there is a prospect of establishing a mission for the especial benefit of the Indians, as there are two devoted young men now laboring among them. Should their prospects be realized, brother Brunson states that they shall soon penetrate to the Rocky Mountains, and there, where the people of the north have commenced their missionary labors on the other side, in the valley of the Columbia river.

In prosecuting his missionary labors in the Galena District, in the Wisconsin Territory, which is now fast filling up with emigrants, brother Brunson has given a cheering account of the progress of the gospel in the hearts of many of the white inhabitants, to whom he and the other preachers had preached, several of whom had been awakened and converted. Among others, several French Catholics had been brought to the knowledge of the truth.

As this is a new field of missionary labor, and the attempts to evangelize the natives are in an incipient state, the number of converts is not great. There are, however, three missionaries devoted especially to the benefit of the Indian tribes. The others will be noticed among the Domestic Missions.

12. The Liberia mission still excites a deep feeling of sympathy in the Christian community. The last Annual Conference constituted this mission into an Annual Conference, possessing all the rights and privileges of other Annual Conferences. There are now delegates to the General Conference, and drawing on the funds of the Book Concern, and the Chartered Fund. This latter right was denied them on the ground only that they derive their support, not in the ordinary way, but from the Missionary Society, which pays its missionaries their full demand. By these means the superintendence of the mission will be authority, with the consent of the Conference, to receive and employ travelling preachers, to examine their characters and to expel them, if found unworthy, the same as any other Annual Conference.

In September last brother Seys visited the United States, and was instrumental in awakening an interest in behalf of the mission in all places where he held meetings. After spending a few weeks in this country, in which time his health was greatly improved, on the 14th of October he sailed for Liberia, in company with the Rev. Squire Chase, of the Oneida Conference, whose services had been accepted by Bishop Hedding as a missionary for Cape Palmas, and Mr. George Brown, a colored local preacher, destined for the Liberia mission. Letters have been received containing information of their safe arrival, after a very boisterous voyage, in good health and spirits, and much encouraged from the prospects before them. Indeed, the letters state that every thing is going on well throughout the colony, and that there are calls for help among the natives in the interior.

Brother Barton is still at his post, in good health, and is much blessed and encouraged in his labors. There are now in the several stations in the colony fifteen missionaries, three white and twelve colored, and six school-teachers.

The last information received from this mission stated that a more detailed account of it would soon be forwarded, which we regret to say, has not been received. We can only give the numbers, and a few facts reported last year; viz., three hundred and seventy-five, although there can be no doubt that there has been a considerable increase.

We have engaged the services of a young gentleman of piety and talent as a physician to the mission, who is expected to arrive in a few days. Indeed, the young ladies who have volunteered their services as missionary teachers.

[To be continued.]

In 727 years, England and France were engaged 267 years in bloody warfare! These two nations have always been considered as ranking high in the scale of civilization, refinement, and Christianity!

THE POWER OF WOMAN.

EXTRACTED FROM "THE TREE AND ITS FRUITS."

I well remember the first time I ventured home in a state of intoxication. I knew my situation, and dreaded that my wife should discover it. I exerted myself to conceal it. I affected to be witty, affectionate, and social, but it was a total failure. I felt the power of the fatal poison momentarily increasing. I saw the inquiring eye of my wife fixed upon me, with a look of unutterable grief. It was only with her aid that I was able to reach my pillow.

The checks which her ignorance had imposed upon me being now removed, all restraint was soon swept away, and I came home night after night in a state most revolting to the feelings of a delicate, affectionate female. In vain my amiable companion wept and expostulated. I was too much entangled and corrupted to break away either from my vices or associates. They neither feared God nor regarded man. I was led captive by her devices.

I became, I will not say an infidel; for I was too ignorant of the theory of skepticism to be one. I became a mocker. "Fools make a mock at sin;" and such a fool was I. I knew just enough of the Bible to make it my jest book. I saw that this part of my conduct was so painful to my pious wife, that I tried to restrain myself from trifling with the Bible in her presence; but I loved to raise loud laughter among my boisterous companions, and the indulgence served to strengthen the pernicious habit, that I was often detected in the use of this offensive language.

It was not till I became a father, that her touching appeals on this subject reached my conscience. "Must this thy mother?" she would say with tears. "Be trained up under these baneful influences? Must he be taught by parental example to despise and ridicule the Scriptures with his hissing tongue, before he is able to read its contents, or realize its heavenly origin? No countervailing influence of mine can obliterate from his mind the jest with which his father has associated the sacred word of God."

Our son had now become an interesting little preceptor, imitating whatever he heard or saw. I perceived with a sort of diabolical pleasure, that the first efforts of his infant tongue, were to imitate my profane language; language, the recollection of which, now sends a thrill of grief and horror through my bosom. In vain did his sorrowing mother endeavor to counteract the influence of my wicked example. I continued to swear, and he to imitate my profanity, unconscious of its turpitude. On a certain occasion, I returned from one of my gambling excursions, and found my wife and child absent. On inquiry, I ascertained that she had gone to her customary place of retirement in a grove, at some distance from the house. I knew she had gone there for the purpose of devotion. I had been accustomed to see her retire thither at the evening twilight, and though I thought her piety unnecessary, I had no objection to it as a source of happiness to her, but that she could take her child with her, excited my surprise. I felt a curiosity to follow her. I did so, and took a position unseen by her, but where I had a full view of her conduct. She was kneeling beside her bed, her face was fixed on her face. She was pale and care-worn. Her eyes were closed, but the tears were chasing each other down her cheeks, as she poured forth her burdened soul in prayer, first for her husband, and then for her child. She was kneeling before a rock, on which lay her Bible before her. One hand was placed on its open pages; the other held the hand of her fair boy, who was kneeling beside her, his eyes intently fixed on her face. She was pale and care-worn. Her eyes were closed, but the tears were chasing each other down her cheeks, as she poured forth her burdened soul in prayer, first for her husband, and then for her child. She was kneeling before a rock, on which lay her Bible before her. One hand was placed on its open pages; the other held the hand of her fair boy, who was kneeling beside her, his eyes intently fixed on her face. She was pale and care-worn. Her eyes were closed, but the tears were chasing each other down her cheeks, as she poured forth her burdened soul in prayer, first for her husband, and then for her child. She was kneeling before a rock, on which lay her Bible before her. One hand was placed on its open pages; the other held the hand of her fair boy, who was kneeling beside her, his eyes intently fixed on her face.

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ZION'S HERALD.

BOSTON, WEDNESDAY, AUGUST 16, 1837.

Correspondents are reminded that the Editor has nothing to do with the pecuniary affairs of the Herald. They are therefore requested to observe the following directions.

All communications for the columns of the paper, or intended for the editor's eye, should be directed to WILLIAM C. BROWN, Editor of Zion's Herald.

All letters relating to subscriptions, or other business concerns, should be directed to DAVID H. ELA, Agent of Zion's Herald.

Where the two are united in one letter, it is desirable that they be so written as to be easily separated.

HARD TIMES.

It is somewhat remarkable, that amid all the complaint of hard times, thousands of persons, who are really poor, still find money to spend daily, to procure intoxicating liquors. There is not a day passes, but more or less persons may be seen reeling in the streets of Boston, under the influence of strong drink. In some instances we have seen them early in the morning. They were just returning probably, from some den of debauchery, where the night had been spent in drinking, gambling, or licentiousness, or perhaps all.

But there are persons who have a good character for industry, who are poor, and always complaining of their poverty, and their adverse fortune, who yet spend a part of their scanty earnings for ardent spirits, which they daily drink. The reason why they do not attend meeting, is because they cannot afford to hire a pew. The reason why their children are not better instructed, is because they cannot afford to buy them books. The reason they do not send them to the Sabbath School is because they cannot afford to clothe them suitably. The reason the whole family is not in more comfortable circumstances, in all respects, is because they are very poor, and cannot afford to be. And yet these very persons can afford to spend money daily for rum, the cost of which is but a mere trifle, compared with the aggregate of wretchedness which grows out of its use.

A trying winter is advancing upon us. Bountiful as the harvest promises to be, bread stuffs will, no doubt, be dear. But, even if they be cheap, bread will be dull, and there will be but little for the poor to do. Many of them are now spending their money for ardent spirits, which they will want next winter to purchase bread with. If those who have been temperate, industrious, and prudent, and are laying by something for the winter, should be as indifferent to their wants, as they have been false and abusive to themselves, they will die of starvation, thousands upon thousands. And yet it is expected that the temperate and industrious will feed and clothe them. O yes, as a matter of course, the poor must take care of it.

This shows the miserable policy of our license system;—a system that deserves to be branded with eternal infamy;—a system that endures ruinous to us as a country, and as individuals;—a system which is a deep insult to good sense and good morals, and a dishonor to God and his holy law. And yet we continue basely to submit to it;—forgetful of our dignity, we do obedience to this blasted Moloch;—we even fall down and worship it;—we prostrate ourselves before the wheels which convey its hideous visage, and suffer them to crush us to death. Would to God we had moral patriotism sufficient, to disenthrall ourselves from this base and ignominious slavery!

WASHINGTON'S OPINION OF WAR.

How pitiful in the eye of reason and religion, is that false ambition, which desolates the world with fire and sword, for the purpose of conquest and fame, compared to the mild virtues of making our fellow men as happy, as their frail conditions and perishable natures will permit them to be.

Here is the opinion of one who was himself a warrior, and competent to judge. How lamentable the fact, that such opinions are so rare. O, what a different aspect would our guilty and unhappy world present, were the principles of the Quakers on this momentous question, universally prevalent. We do not see how any one can doubt the perfect congeniality of these principles with the gospel, any more than he can doubt the truth of the gospel itself. How full of moral sublimity is that memorable command of our blessed Lord!—But I say unto you, LOVE YOUR ENEMIES.

CHARLESTOWN, MASS.

BR. BROWN—I have read a number of short notices of revivals in your columns of late. Such intelligence is always grateful to the pious heart. I can also say that the Lord is visiting us in mercy in this station. We have had a number of very interesting conversions within a few days; several heads of families, male and female, have experienced religion, and some young persons also. The work seems to be very genuine, and there appears to be a general seriousness on the minds of the congregation, which we hope and pray will end in their conversion to God. The church is well engaged, and well united in the good work of serving God, etc. May the Lord give us a more glorious shower.

J. K.

[Foreign Correspondence of the Herald.]

LETTER VIII.

ETHICAL SCIENCE IN FRANCE.
To Mr. William C. Brown, Corresponding Secretary of the Young Men's Methodist Foreign Missionary Society.

PARIS, June, 1837.

The importance of Philosophical Science in Europe—Influence of Philosophy in the Revolution—Confession of the Methodist School—Cousin and the Eclectic School—Organism—Natural Religion—The Intellectualism of Hegel.

MY DEAR BROTHER—Much more might be said on the subject of Popery in France, but I ought, perhaps, to pass to another aspect of the moral condition of the country, and may hereafter find it convenient to refer to that topic again. I mentioned as a second indication of the moral state of the nation, its philosophy. An American, not well acquainted with the character of the French, can but little appreciate the importance of this consideration. In America, we have no philosophy. Every man speculates for himself, if he troubles himself at all with such matters. It is likewise the case, more or less, in all the extent of our language; but on the continent of Europe, philosophical sciences have their rise and fall, like dynasties and state ministries. They have as such distinctiveness, and excite as much partisan interest, as religious sects do in our own country. Indeed, heretofore action of human minds, for in religion and politics, a uniformity has been preserved by the power of despotism, for ages.

Since the spread of more liberal principles in Europe, say for the last fifty years, philosophy has exerted an important influence on both the political and religious opinions of the people—particularly in France and Germany; and the doctrines of the dominant school may generally be taken as an index to their moral and political condition, especially in respect to the higher classes. A French writer, now before me, remarks, that "the history of the human mind, and of the theories that it has given birth to, prove that a system of philosophy which succeeds to the domination of another system, in the high departments of public instruction, reveals the intellectual and moral tendencies of the generation which receives it; that it con-

veys the favorite propensities, the ideas of predilection of an age, that it is, so to speak, its watch word." This testimony may give you some idea of the importance of the present topic in forming an opinion of the moral state of the country. Every one is aware of the influence of philosophy in the time of the revolution. It was the moving impulse of all its enormities. Clothed in the authority of learning by the encyclopedists, and in the fascinations of elegant literature by Rousseau and Voltaire, it became a poisoned luxury to the popular taste, and spread pestilence over all the land. It became the very basis of the legislation of those days of terror, and often confounding in its folly all the social relations and rights of man, advanced beyond the limits of legislation and morals, into those of religion; and enacted, with the gravity of statesmen, in their official character, that the Sabbath should be abolished, that "God was a fable, the Bible a lie, death an eternal sleep," and set up a public prostitute for the worship of the people.

About the time that the encyclopedists were propagating their heterogeneous opinions, Condillac introduced into France the philosophy of Locke, from which circumstance may be dated a new epoch in the ethical speculations of the country. Bringing with it the recommendation that it was the first instance in which the inductive method was applied to the investigation of the intellectual and moral phenomena of our nature, it was received with avidity. But in the hands of such daring speculators as the French philosophers, it was soon pushed (permit me to say) to its legitimate results, and produced, what is here called, the sensual or material school; the distinguishing tenet of which was, that we are entirely dependent upon the senses for our ideas, and that all intellectual exercise is the result of physical organization. The eclectic school has superseded that of the sensualists, and presents a singular mixture of the vicissitudes of human opinions. It carries "spiritualism" (the doctrine of the immortality of the mind) to as great an extreme as the French disciples of Locke carried his "sensualism."

The influence of Locke may be said to be annihilated here. This is owing chiefly to the profound and luminous critique of Mons. Cousin, a work which has been translated by an American writer, and perhaps may be considered one of the most masterly specimens of metaphysical criticism extant. Cousin still retains his office as Professor of Philosophy in the University of France, but, loaded with honors and titles, he has pretty much retired from the practical duties of his station. He is a member of the Chamber of Peers. His system is condemned here by evangelical Christians, as having many pernicious tendencies; but yet it may be considered as furnishing encouraging evidence, that the philosophical inquiries of the nation are tending to a better state than they have been in, heretofore. There is no supernatural truth of Revelation, which could not be received by those who receive the "spiritualism" of the eclectic philosophy. It reverses the fact of a supreme existence. Cousin himself is a consistent Catholic. It insists on the distinctness of mind from matter, or internal and organic sources of ideas, and places the chief dignity and importance of man, in his intellectual and moral nature.

The Eclectic system has what on the decline for some years, and it is difficult to say what system is now prevailing one. A great variety of philosophical hypotheses are circulating among the learned, and perhaps no one has at this moment distinction enough to entitle it to pre-eminence. Many of them excite attention chiefly from their extraordinary novelty. The philosophy of organism includes a number of the professors and students of the colleges and medical schools. It is a remnant of the system founded by Condillac and his successors, or the system of Locke. They believe that all animation in the creation, arises from the adaptation of physical organs

—that man differs from the brute, only in possessing a more refined organization, that all consciousness ceases with the dissolution of the body, and that all distinctions of right and wrong, except those implied by the physical laws of our being, are conventional and false. Another school has been called that of *Natural Religion*. It consists of sober and intelligent men, who have not given their attention much to the metaphysical or Scriptural study of religion; but have made up their opinions from the casual notice of those facts in human nature, which show the necessity of religion, the moral nature of man, and from those facts in nature, which teach the great lessons of natural theology. Having never studied the Bible, (for that is a book known perhaps less than any other among the learned men of France) these philosophers have no idea how far the sacred doctrines agree with their own tenets, and that they differ from them chiefly in defining them more clearly, and in enjoining their practical application. It is to be hoped, that if the pure light of Revelation can ever be made to fall on the paths of their intellectual research, these sober minded men will be led to acknowledge its superior excellence, and contend for it with the candor of conviction. They acknowledge the being, and to some degree the attributes and moral government of God, the spirituality and immortality of the mind, and the probability of future rewards and punishments. If the Eclectic school can be referred to as an indication of the times favorable to religion, certainly this one can be, as still more so.

One of the schools now common in France, and perhaps more than any other opposed to the progress of religion, because of its speciousness and the flattery it pays to the pride of intellect, was borrowed from the Germans. Hegel is its founder. Its summary expression is, that *existence est essence*, *mon est moi*, *termes identiques*—to exist and to know, are the same thing, are identical terms. The object of this school seems to be, to break up the distinction which has ever been recognized by mankind, between our moral and mental natures; to reduce, at once, all religion to science, and to banish all means of human improvement, which are especially moral, or devotional, and supply their place by the refinements of intellect. Education is to take the place of religion; churches are to be converted into colleges; ministers of religion are to give way to professors of science. One of the reports of the French and Foreign Bible Society says, that "the hypothesis, as absurd as it is gratuitous, which has thus enthroned intelligence, in violation of the rights of our other faculties, has been applied to all parts of human knowledge, to moral sciences the most important, to all the branches of theology, of law, of history even; that it has invaded the schools of Germany, and that it has in France its admirers and disciples, even among professors the most illustrious." But this school has attempted a project, which will soon prove itself to be impracticable—a short lived example of the pride of intellect. The principles of science, as well as the experience of all ages, oppose its first doctrines. Other sects will be referred to in my next.

A MEMBER OF THE Y. M. F. M. S.

PROVINCETOWN, MASS.—A note from Rev. I. M. Bidwell, states that the work of God is still progressing at Provincetown, that sinners are inquiring the way to Zion, while others are rejoicing that Christ has power on earth to forgive sins.

ENCOURAGING.—We learn by the Wesleyan Missionary Notices, that at the Annual Meeting of the Wesleyan Methodist Missionary Society in Grenada, one of the West India Islands, the Chief Justice presided with a zeal which would do honor to the warmest of the Society's friends. The Attorney General and the Speaker of the Assembly, both addressed the meeting, spoke of Missions in the most favorable manner, and made powerful appeals to the liberality of the people. The Governor sent £10 currency, accompanied with a very kind note. The total sum collected at the meeting was £25 currency.

THE CANADA CONFERENCE.—We regret to see the census of this Conference, that there has been a decrease of 281 members during the past year. The number of 281 have joined the party who have assumed names of Episcopal Methodists; 131 have died; 239 have been expelled and dropped! How can this be accounted for? We are truly astonished at the declaration, a number of removals is 876. This also is large. Do emigrate to the States? Will the editor of the Christian Guardian inform us on these points?

The following extract which we make from the address of the Conference to the members, is deeply vital, and contains sound advice, and exhortation.

Dear Brethren—We hope you will feel very deep the necessity and importance of cultivating habits of piety and fervent personal piety, of maintaining by suitable efforts the constant enjoyment of the love of Christ, the heart of possessing a conscience void of offence toward God, his family and the world, and of living continually in the exercise of that living and fruitful faith.

The witness in himself he hath, and consciously believes.

As Christians, he especially persons of prayer. "It is a Society that prays." Pray every where, in the church and the family, and in the assemblies of the saints; "continue in prayer with thanksgiving" until the enlarged and inspired desires of your hearts are gratified; and your Heavenly Father shall take you home to rest.

We do most earnestly urge you to a consistent and a conscientious observance of the whole of the Lord's day holy time. We call upon you to be earnest in presence of the Sabbath. It is a day

